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AN  
ANSWER

TO

*Willoughby Willey's* LETTER

TO THE

Church-Wardens

OF

WHITE-CHAPEL.

S I R,



U P O N reading yours, I can't but think we are both upon the Square in respect to our Qualifications, as Authors: though I am but behind my Counter; and as such I accost you in this Replication, not doubting but I can suggest as much in my Master the Church-Warden's Defence, as you have done to the *Abuse* of yours.

And in order to it, I begin with your Officious Folly in first *Advertising*, and then *transcribing* your Advertisement, and sending it about the Streets in a Libel: Certainly there never was so much Non-sence, Ignorance, detestable Falshood and Forgery compriz'd in so small a Compass. Upon which Account, I hope I shall be justified by all the true Sons of the Church of *England*, if upon so remarkable an Occasion as this I abstract the V— from every Thing that can be supposed Honest or Sacred; and prove him as much a false Witness as *Titus Oats*, or an *Irish* Evidence.

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To come then to the Advertisement it self: Every ones Eye-sight may convince them what abominable Lies it is stuffed with; I have view'd that Noble Excellent Piece with all the Eyes I have, and so have Ten thousand and Ten thousand more; and there is no such Thing as an Elbow-Chair, or a Priest's Gown, or so much as an Appearance of a dignified Clergy-man of the Church of *England*, nor ever was; for there has been no Manner of Alteration made in the Painting since its first being put up. There is indeed the Corner of a Bench whereon *Judas* sits, like a Wretch as he is; and there is too, instead of a dignify'd Clergy-man's Gown, a *Geneva-Cloak* with a Cape on't: And 'tis no Surprize to me, that such Hirelings, such Sycophants, and Time-Servers, shou'd strike in with the Fanaticks, and be offended because *Judas* has a Cloak on; but that you shou'd prevaricate, forge and lye on at this rate in the Face of the whole World, you that wear a Gown, &c. is so execrable a Crime, that there can't be an honest Man but must be startled at it, and look upon you as a Diabolical Person instead of a *Judas*.

So that 'tis you your self only that have been the *Designer and Director* of that *Impious Fancy* that is put into Peoples Heads about your Master, which he will hardly claw off, and he may thank you for it.

As to your *hearing that the Church-Wardens disclaim all Manner of Concern in our Altar-Piece*, your News is as false as your Rumour you have spread abroad about its *Design and Direction*: To make amends for which, therefore I advise you to consider (if it be possible for such a Mortal as you are to do it) how far you are bound to *rectifie so gross an Abuse* as you are hereby guilty of; and the rather, because there are so many Thousands whose Eye-sight has convinc'd them that you are such a Forger of so many palpable and abominable Untruths, amongst whom *Dr. Newton* himself, the Chancellor of the Diocese, is one. Upon which Account 'tis the universal Expectation of the most solid and thinking Part of Mankind, and the Eyes of all sober Men, and Well-wishers to the Church of *England*, are looking out to see what Method will be taken with you, upon the Information of *Dr. Newton*, that all your Advertisements about the Chair, the Gown, the Emblems of a dignified Clergy-man, &c. are all Forgeries and Lyes: What an Example will he make of you for being such a false Libeller? For shou'd you be over-look'd, the whole Christian World wou'd be amaz'd, and we shou'd not know where, nor whom to flie to, or hope for Justice in the Cause of God or Man.

It is intirely owing to your Advertisement and Libel, that there have been such Distractions amongst us, that our Door-keepers have had the Trouble, and the Church-Wardens the Vexation of seeing the *Church made a Theatre, and a Place of crowding to see a Sight in*: And if you had duly consulted the Decency and Order, the *Respect and Reverence due to it*; People wou'd not have entertain'd any such uncharitable Notions as your Insinuations have excited in them; this cannot therefore but create an *Universal Horror* in the Minds of sober Christians against this wicked and false Way of Procedure, which is farther enhanc'd by your  
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abominable Impudence in asserting, That it was the *Doctor's Advice* to the Painter; and that the *Original Sketch* was for a Bishop, the Elbow-Chair still remaining; and that *Leave* was given the Painter by him to drop the Bishop, and make the Dean, which you say he has done as well as he cou'd.

Now if all this be merely your own Invention, *What shall be done unto thee, O thou false Tongue!* If it be true, pray oblige us with the Names and Places of Abode of your Evidence; 'till you do this, you will be look'd upon as a Forger, and an Incendiary; and that you are a Person who wou'd stick at nothing to serve your Turn and your Party; And that what you have said of the Doctor is all Malicious Invention, and that you are equally vile in this as well as in your Account of the Priests Habit, the Elbow-Chair, &c. 'Till you do this, all good Men will despise your sorry *Impotent Malice*, the Foolishness and Wickedness of your Device offer'd against our Altar-Piece; and you must be abhorr'd by every one of what Party soever, that has any Conscience or common Sense.

As to our Reverend Rector, against whom you have been so impudent as to throw such Scandal and Untruths, the Universal Love and Respect he has throughout the whole Parish, as well as every where else among those who are honestly affected to the Church of *England*; and the publick Good he has done among us, the unshaken Steadiness with which he has manag'd himself and us during the worst of Times; the Weekly Sacrament he hath set up amongst us, the Beautifying our Church, and Erecting an Organ (which you Whiggs are so offended and wounded at, and which never had been done but for him) and his Influence upon us, have prevail'd to such a Degree, that I don't think there can be such an Instance given of any single Clergy-man in the Kingdom, however among some Sort of People he may be Brow-beaten and envied for his Pains. These are Things, Sir, I must tell you, that raise him above the Malice of the whole Party, but especially above the Forgeries of such despicable Whiffers as you are; and though in Justice to his Goodness, as Minister of our Parish, I think my self oblig'd to express my self thus far; yet I dare say for him, that he scorns to debase himself so low as in the least to regard or concern himself about such an Animal so notoriously guilty of the basest Falshoods, as the whole World must conclude you to be. If his Superiors think fit to connive at these Things, I am mistaken; but I cannot but perswade my self, that the Best of our Prelates and Divines must needs detest this your base Treatment of an Innocent Gentleman; every ones *Blood must rise, or rather curdle* within them, when they reflect seriously upon your flaming Insolence in this Case. Though you say you commonly meet with, *Thou shalt not bear false Witness against thy Neighbour*, yet no Man can imagin you ever knew the Meaning of it in your Life: For I don't think there are many Evidences of your Size in *Ireland*.

The very Man you say, who is to consecrate a Blessing at that Altar, has set up a Foolish, and really a Blasphemous Picture, to represent a Neighbour, a Brother, a Fellow-Presbyter, to be a Traitor, a Monster; then you say, *This*



*is a Thing hardly possible for you to Believe,* and consequently one must conclude, you must have now full, plain, and undeniable Evidence to convince you of the Truth on't; If you have, pray, Sir, let the Evidence be produc'd, or take the shame of the whole upon your self, as a piece of your own stupid Folly, villanous Forgery, and groundless Slander.

By all the Management and Conversation of the Doctor, he has maintain'd the Character of a very honest, worthy Church of *England* Clergy-Man. His Zeal indeed against Rebels, Fanaticks, and Time-serving Wretches, such as you are, have provok'd that Brood of Vipers to spit out their Venom against him. Whatever immoral or profane Stories therefore have been industriously spread Abroad, are as despicable as the Reporters of 'em; since even Her Majesty Her self, the best of our Prelates and Divines, as well as the Doctor, have not escap'd the Violence of that Party's Rage.

The D—n therefore you speak of, if he has any regard to Christianity, any detestation of such impious Practices of blackning People by defamatory Reports (as by Tongues set on Fire of Hell is too often done) did no more than his Duty while he liv'd nearer *White-Chapel* in covering and being troubled at the hearing such Things of a Neighbour; but instead of that, I have heard that his D—nship and his twatling Companion have very often been the inventers and reporters of many of those groundless Calumnies that have flown about, which upon the Doctor's plain and honest reproving the Dean for, might well occasion a breaking off all Acquaintance, had there been any between them; tho' I have heard our Rector say, That he don't remember that ever he was five Times in Dr. K——'s Company in all his Life; that from the beginning, he could have no good Opinion of a Man who by a Querk in the Law had Usurp'd poor Dr. *Hollingsworth's* Pulpit and Income, which untimely broke the poor Old Man's Heart, for he died soon after, and left an Aged Widow to beg her Bread, and live upon the Parish; from whence some have remark'd, that the D—n came an Usurper into that Parish, and went out of it a Renegade — that is, in Relation to those Principles that out of *Pliny's* Panegyrick he had brought into it.

I could give many reasons why there cou'd never be any Correspondence between these two Persons, and on which side the Re-proof lay, and upon what Occasions Mr. *Arromsmith* a Linen Draper without *Aldgate* has one flagrant one among the rest; but I shall only for the present, and till Time shall serve, have recourse to such as you have furnish'd me withall; for in Truth, and I believe the World will agree with me, whatever your Malice was, you have by your Way of management serv'd the Doctor much more than you have the Dean, and that you ow'd him an old Grudge, and were resolv'd now to pay him home.

One Reason, you say, why you doubt of that Breach between these two Doctors is, because one has been more for the Pretender; and because the other was firm to the Protestant Succession in the House of *Hanover*. This Cause, you add, has expos'd the D——n more to the Ill will of some disaffected Persons; and



and especially since his publishing a Letter to the Bishop of Carlisle, which you say, the Doctor rail'd at more than any one, and said to a Friend or two, that K——t was a Traitor, and he would in a little Time prove him one. Well put, and home on both Sides ; But pray Sir who is that Friend or two ? For till they certify the Truth, I can't believe a Word on't upon your say so ; since I must suppose your Hearing as false as your Sight, which can furnish you with the view of an Elbow Chair, &c. upon any Occasion.

But Sir, Methinks if the Doctor, as you say, *Preaches up the Right of the Chevalier*, you must be out in supposing the D——n and he could many Years ago, break off acquaintance upon that account, it being well known, that many of the Parishioners of *Aldgate*, have often heard the Dean in his private Conversation drink the pretended Prince of *Wales*, and the late King *James's* Health, as he hath done fifty and fifty Times with C——n S——k, and others of his Acquaintance in the *Minories*, tho' Dr. W——, whatever his Principle might be, which I don't pretend to examin in this Case, at least, would never trust him to do it in his Company.

But the Zeal of this Trimming D—— was once so hot upon this Matter, that he made the C——n's Wife the very first Night he brought her home after Marriage, pull her Stockings down to drink it on her bare Knees, telling her she was a *Feme Covert*, and must not Rebel.

Where I pray was his firmness to the Protestant Succession in the House of *Hanover* then ? To all who know these Things, you strangely expose your own Stupidity and Folly, as well as the D——n's Conscience.

As to the Altar-piece it self, it needs not my Vindication, since all that you have said concerning it, has been prov'd to be one continu'd Lie from the beginning to the end of your ridiculous Story of the two old Women : And it is not only mine, but Prayers of Thousands, that the Noise and Roaring of a Sacrilegious Rabble, may not prevail with our Superiors to take it from us ; if that should happen, it shall be far from us, like you, to murmur against our Governours whether Spiritual or Temporal ; we shall pretend to, shall be to impute what they shall do, to some wile Reasons which 'tis not our Business to enter into, but to submit to 'em, not doubting, but that in due Religious Dispositions to adorn the House of our God, with all fitting and due Encouragement.

It is enough therefore for my purpose, to set your Face in the Light, and shew what Follies and Wickedness a disaffection will run into, to carry on the purposes of the Godless Head of them ; how some of you will have it that the Picture is there, as well as others fancy there is the

In a little Time I suppose, every Face there will be a Body or other ; You say *St. John*, the Beloved Disciple, Boy, and that I'm sure is the very Picture of your face, which may be unlike a *French Roll*.



And that you may give the World a full Proof of it, what an Outcry do you make, with a solemn appeal to the Heavens about your Friend Judas! *Lo! Judas takes the Chair! the Elbow'd-Chair! sitting in a Graceful Elbow-Chair! with a Black-Scarf!* — Are you not confounded and asham'd at this Impudence? Is there a Word of Truth in all this? No, not one single Word! Had you any Thought of Divine Vengeance, what cou'd you expect from the Heavens upon so earnest an Appeal to so solemn a Falschhood, but an immediate Blast!

Well! but there's a short Wigg! False again! Oh! but there's a Mark in his Forehead, between a Lock and a Patch! A Lie again my Lord! there's no Mark! there's a little Curl it's true, and what then? Why! you say, *That Curl must be a Patch; and if so, there is in effect, say you, under it, The D—n, the Traytor.* Pray, why so? Why Mr. D—n above any Body else; Ay; *But he has a Patch, and that's the Reason, say you, it must be him.* I protest Mr. Silly, I can't be of your Mind; for if that's a Reason, it holds good always and in all Places. Thus for Instance, 2 Chron. 26, 20. *And Azariah the chief priest, and all the priests looked upon him, and behold he was leprous in his forehead, and they thrust him out from thence, because the Lord had smitten him.* Now tell me good Mr. Silly, must the D——n needs be describ'd in this Place? Thus at this Rate, and according to your Way of arguing, where-ever the Mark of the Beast is, you'll bring in Mr. D——n. He's very much oblig'd to you indeed, and sure he'll give you his Blessing when the Times turn and he comes to be a Bishop, and that, I hope, won't be 'till he has follow'd the Example of Judas, and given true signs of a sincere Repentance. And so Mr. Silly, your humble Servant. I've nothing more for you at present; but you may expect to hear from me again very shortly.



F I N I S.

*Whew near Stationer's-Hall. (Price 2 d.)*



